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THE ANCHOR.

"Spera in Deo."—Ps. xlii. 5.

VOLUME III.

HOPE COLLEGE, HOLLAND, MICH., JANUARY, 1890.

NUMBER 4

THE ANCHOR.

PUBLISHED WEEKLY BY THE ANCHOR ASSOCIATION, AT
HOPE COLLEGE.

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TO the student, college life presents many opportunities, the worth of which he does not always fully realize. He often forgets the position in which he is placed, viz., of being enabled to discipline himself in every way, or, in other words, of laying the foundation of a thoroughly *cultured* manhood. The opportunity of a thorough culture, mental and physical, moral and spiritual, lies before him. The man of thorough culture is likely to command influence in his time. But self culture must be preceded by the highest conceptions of life. No student can, in the full realization of his opportunities, look upon his future life as unimportant.

The words of a reverend gentleman to a student who was pursuing his course in an academy, and who afterward became a noted divine, apply with equal force to every student. "Therefore, now is your time for thorough improvement, for when you are called to public work, you will meet with a thousand avocations."

The words of an old gentleman to Dr. Johnson, while a student at Oxford, are no less weighty.

"Young man, ply your book diligently now and acquire a stock of knowledge, for when years come unto you, you will find that poring upon books will be but an irksome task."

The remark is often made that 'tis folly to waste strength before ripper years come. The sooner the thought is dismissed the better. The vigorous powers of youth are too often wasted in performances which, though apparently of some importance, bring no real usefulness. To have a wider range of knowledge is not only useful, but a source of pleasure, but being obliged to acquire knowledge because opportunities have been neglected is an uninviting drudgery.

THE Summer Classes of '88 and '89 have brought to our school many teachers from different parts of the State, and the class of '90, for which arrangements have already been made, will doubtless add many names more to the list.

The editors of THE ANCHOR, recognizing the important relation of these classes to the college, and desiring that the Normal students shall have an equal interest in our college paper with other students, have thought it best to add a department for the special benefit of Normal students. This department shall be headed "Educational," and its object is to furnish the teachers with interesting and useful information on some of the various educational topics of the day. An article from some prominent educator or experienced teacher will appear in each number, and as many items of general educational interest as possible.

Promising to do all in our power to make this feature of our paper a success, we earnestly solicit the cooperation of our Normal students and all others in any way interested in the cause of education and the welfare of THE ANCHOR.

WHILE our college is not located in a large city where first-class entertainments of musical and literary character are of daily occurrence, yet occasionally Holland affords an opportunity to its citizens and the students of listening to a musical or literary performance of high character. During the first term especially has this been the case. But a small audience, however, greeted the performers, and the students among the number were very few. Some recreation is necessary to the brain worker in order to keep up a healthy condition of the mental forces. Oftentimes the recreations indulged in have an evil tendency.

Now we would urge the students to take in these entertainments, and more particularly those which are known to be of first-class merit. They have an elevating tendency which we can never meet with elsewhere. Therefore those who put forth their efforts in securing such entertainments should be encouraged in the work.

HERE we are all bright and fresh as the green sward. Being given the opportunity to try college journalism, we fear that we realize the responsibility—about as much as Culver did in also trying a trying trial. Yet we are in hopes that a due feeling of the dignity and burden of office will gradually accumulate, in order that, at the end of the year, we may enjoy the buoyancy of relieved responsibility. But at present we have not yet consolidated into a silk hat trust; nor has the centre of gravity yet perched itself so high that top-heaviness has made walking sticks the abject serfs of equilibrium. All we can therefore say concerning our feelings about college journalism is that they yet rest in embryo.

But, to come down to sober business, if it were asked what our policy would be, we could perhaps give a more definite answer. We are certainly thankful that the previous administrations have brought our journal to the front ranks of college papers. To keep it there, will be our aim. We will work on the supposition that the successful college paper demands the greatest possible variety of interesting and profitable reading matter. It will of course take some time to learn what variety suits all readers. We say *all* readers, for we think that the alumni and students should determine the character of a college paper, since it is for them and not for the benefit of the editorial staff. Sugges-

tions and help from alumni are therefore always welcome. Articles of interest to all are requested; but we think it best rigorously to exclude such as have their meaning shrouded in badly concealed personal jokes, which are perhaps highly interesting to a few knowing ones, but "Greek" to the majority. If criticisms are to be made on students or faculty, they will be allowed only when expressing a common feeling among the students, and when not smacking of private animosity. Common sense will endure just criticism. When it becomes unjust, the paper deserves suppression at the hands of the faculty.

It may be well to call our readers' attention to some changes. The cover has another color; we hope it will prove a mascot. As requested by some of the advertisers, the advertising columns are separated by lines. Also notice that instead of having "News from Colleges," we have an "Educational" department, in which will appear an article on some educational topic. "Normal News," and "News from Other Colleges." Whether other minor features, such as an occasional Dutch article, "Zachariah Noodle," biographical sketches, etc., will prove departments or departures—time will tell. We will give them a chance to breathe, anyhow.

THE benefits derived from reading good books are incalculable. The pleasures men experience in reading increase the more men read. The habit of reading is one which must be carefully cultivated. With some the love of books seems natural. By those to whom it is not natural it should be made a sort of second nature. The habit of reading and the love of reading are things that can be acquired,—by reading.

Most men do not read judiciously. There is a tendency among many to read much and not to read carefully. The reading of novels exclusively gives rise and increase to this tendency. We think that enjoyment and recreation should seldom be the first object in reading. We think that even novels, provided they be good ones, may be read with better ends in view. Readers should frequently suspend their reading to think of what they have read. And when reading novels, men should not forget to think of the truths embodied here and there in express words; nor should they forget to discover the truth embodied and hidden in the story or in the characters of the story. In reading of any kind, a man should have an active and not a passive brain.

NEW YEAR REFLECTIONS.

YEARS come and go. The passing knell
Of another Old Year's funeral bell
Has scarcely ceased her sighs and moans—
Echoes of the world's wails and groans—
When, scorning pity, cruel, rude,
Without one moment's interlude,
The trumpet's blast—sharp, trilling, clear,
Proclaims to us the ensuing year.

O restless Time! why with such speed,
So wildly on thy course proceed
With dazzling swiftness like a train,
Or fiery steed that broke the rein?
Why thus thy flight, without delay,
Swift as the eagle to her prey?
Oh, check thy speed, so reckless, blind,
That I may cast a look behind.

Behold the extensive span, which lies
Behind; scarcely mine eye describes
The point whence I, with ceaseless tread,
On life's uncertain road am sped:
Whence first, with slow and gentle pace,
Thou urged me to the unequal race,
And I, unconscious of the snare,
Pressed on, allured by future's glare.

Ah! sad delusion. Year by year
More rapid did thy pace appear:
Hillocks and dales, in quick routine,
Like lightning's flash, were gone when seen:
O'er torrents, streamlets, cliff and cleft,
By hidden dangers, right and left,
Swift, as the rays of yonder sun,
At thy command my race I run.

Thro storm's wild rage and sunlight's cheer,
Resistless in thy wild career,
Thou bearest me on with dizzying haste,
Heedless alike of gain or waste.—
O Time! I pray, retard thy speed:
So much I have left incomplete,
So many things I left undone,
Neglected moments, mourned, are gone.

Oh, how I longed in yon sweet dell,
Where Siren songs the breezes swell:
Where Sharon's roses brightly bloom,
And the air is filled with rich perfume;
Where, glittering 'neath a pure, blue sky,
The golden fruit so charms the eye
To lay my troubled, heaving breast
On the inviting couches, placed for rest.

Alas! my longings were in vain.
In fury bounding thro the plain,
The clustering fruit; the glittering dew,
Like pearls amid the varied hue;
Refreshing fountains; flowers gay;
I just could view, then haste away.

Relentless haste! Oh hope forlorn!
I trod the rose and plucked the thorn.

Too late my mishap did I learn.
Vain was my plea, "O Time, return!"
Could I but once my race renew,
That beauteous landscape to review,
And there to pluck the fragrant flowers
And linger 'neath the pleasant bowers,
Each moment would I duly spend,
Be it for toil or pleasure lent.

Shall nothing e'er prevail with thee,
O hoary Time? Oh, can it be?
The entreating millions' earnest cry
Resounds against the eternal sky:
Some are by grief and pain oppressed,
And some in sorrow wish for rest;
Yet others lost in pleasures gay—
Their common plea—"O Time, delay!"

But thou art deaf; thou givest no heed;
Still swifter seems thy hurried speed;
Thou reckonest with no joy nor pain
Of man; their plea doest thou disdain.
Incessant as the ocean wave
Rolls o'er the shipwrecked seaman's grave;
Or as the river's ceaseless flow,
Thou bidst the seasons come and go.

Ages and races thus decay,
Yet thy firm tread knows no delay;
For, tho thou hast seen empires rise
And crumble down before thine eyes,
Age not thy vigor can abate,
By thee no early life or late;
Fresh is thy youth, as the first morn
When from eternity thou wast born.

Thus, like a ship by billows tossed,
Helpless in the angry deep is lost;
So we, swept on with perilous speed,—
Victims of thy ne'er ending greed—
Shall, help denied, our strength dissolved,
In thine own bosom be engulfed.
Our life—faint flickering in the breeze—
A span, 'twixt two eternities.

O Time, *this* let me learn of thee,
Hence to my trust more faithful be:
And like thee—never idle, still
Each passing moment duly fill.
What's past is past: Should I repine
While the ever-living *Now* is mine?
Time, haste! On toil and duty bent,
I'll rest not till my journey's end.

H. v. D. P., '92.

THE young man on the look-out for a "soft place," through a dislike for honest hard work, can find one under his hat.—Ex.

Agriculture.

It has been remarked that the advancement of civilization keeps pace with the improvements in agriculture. Indeed, where civilization is absent, agriculture is unknown. The savage is no tiller of the soil. His sustenance is only what kind mother earth yields spontaneously. He gorges himself with that which generous nature offers, receiving it without remuneration or a feeling of gratitude. As long as hunger does not torment him, it never enters his mind to lend nature a helping hand; but, when privation and want overtake him, his life becomes yet more wretched than that of the wild beasts.

None can tell how long our Indians had inhabited this country before the arrival of the white man: yet, what traces did he leave of his presence? None whatever, except, perhaps, his whitening bones. He left the earth as he found it: its vast and fertile prairies unbroken; its immense forests untouched by the woodman's axe; its rich mines unexplored. Let the white man forever depart from the shores of America, and leave them to their primitive inhabitants: how long would his memorials remain to testify of his sojourns here? His footprints ages could not efface. He has wrought more changes in a few years than savages have done in ages.

But when the relentless hand of necessity comes upon the savage, it compels him to do what in prosperity he would neglect. It drives him to lay up stores to prevent starvation. Grains annually growing and ripening ultimately teach him to sow and plant in favorable localities, in order to reap the fruits of his own labor. Thus, partly from necessity and partly from nature's own teaching, we can conceive that agriculture developed among savages. And as food becomes more plentiful, and population increases correspondingly, demand increases and, as a result, there is an improvement in the art of agriculture. Indeed, agriculture has advanced so far as rightly to be called an art. Continual, dogged, monotonous toil, and the daily recurring exercise of muscular power in tilling the soil and reaping the crops, no longer sufficiently defines agriculture. As well as in the other arts, mind is necessary. No true farmer of to-day expects to be successful, by hard labor, without using judgment and forethought.

Even among the old Romans, agriculture received great attention. Old and renowned Cato was not ashamed to guide the plow. But never has it attained to so high a plane as to-day. Not only does the farmer use more reason, and understand better the conditions of successful farming, but inventions of labor-saving machinery have made such rapid

strides that the drudgery has greatly decreased. Where formerly a man could, with hard labor, mow an acre of grass, he can now with ease do ten times as much and do better work. Many like instances might be mentioned, but this suffices to show the amount of labor saved. The hoe and the scythe, the sickle and the flail, have long been laid aside for more convenient tools.

Yet, has agriculture any attractions? Indeed, what has been called farming has, for the aspiring young American, few enticements; and thanks to his ambitious nature, that he is unwilling forever to guide the plow, and spend his life in secluded drudgery, when so many golden opportunities are extended to him. What American can consent to spend his life in dreary toil, separated from that which can break the monotony of such a life and stir his languid spirits?

Many farmers are anxious to leave their sons a rich inheritance, while often sadly neglecting to consider what is the best inheritance. They lay up, save, economize, that their children may be "well-to-do." Can we not account for the "rush" of young men to the cities, when we see that the home loses its attractions? Can we not account for young men leaving home, and seeking company where they should not, when that place which should be dearest to them affords nothing to employ their active minds? When there is nothing to occupy the mind except labor, though honest, we need not be surprised to find ignorance among farmers. But, since books are so plentiful, no home need be without that which can make it doubly attractive; and with the aid of books any intelligent farmer can obtain a better knowledge of nature and its laws than even Aristotle or Pliny. For to have nature ever as a companion, one can with little aid become conversant with its laws. That is one of the attractions of farm life. Another is its independence. No man can be more independent than the farmer. Kings and monarchs, though seemingly able to act according to their inclinations, are dependent upon their subjects. The farmer depends upon nature, which never deceives him.

If rightly appreciated, it can be made the most attractive, the most instructive, and the most noble of occupations. And while it offers no sudden leaps or short cuts to wealth and renown, yet it is the surest road from poverty to comfort and independence.

"A WITNESS."

LIVE within your income, because it is very inconvenient to live without it.—*Texas Siftings.*

National Sabbath Legislation.

We find in the October issue of THE ANCHOR an attempt by one "Fanaticus," to answer our article on National Sabbath Legislation, which appeared in the September number of THE ANCHOR, setting forth the nature of the proposed Sunday law and urging some points against the bill. And as "Fanaticus" entered upon his task of answering our article—evidently thinking that there was nothing much to answer, and seemingly ended thinking that he had accomplished an easy victory, and might easily have hatched more arguments in favor of a National Sabbath, if there had only been room for them in THE ANCHOR—we wish to show "Fanaticus" that, if his article is the result of thought and careful investigation, which we are justified in presuming since he criticized us for lack of thought, he thoughtfully and deliberately told things which are not only absurd, but false.

In the beginning of his article "Fanaticus" says that we "Evidently intend to inform the good people who are trying to check the encroachments of Sabbath breakers upon the liberty which Christian manhood obtained that Clio is guarding our legislators," etc. Right there is where you, "Fanaticus," make a sad mistake, for you either have a misconception of the liberty you evidently refer to, or else you fail to see what this Sunday legislation means. You would have it understood that the efforts of these "good people," in behalf of Sunday legislation, all tend to the liberty you attribute to "Christian manhood." Now, as before, we shall not question the integrity of these reformers, but we deny that, in asking and working for a National Sunday, they are making any effort tending to the protection of the liberty referred to. But we affirm, as in our former article, that the efforts of these reformers in securing the passage of the proposed bill, positively and undeniably tend to the suppression of the "liberty obtained by Christian manhood."

But, before we proceed farther, let us ask the meaning of this liberty. What is it? When was it obtained? We reply, that it is the right of every American citizen to worship God according to the dictates of conscience, and that this right was given to every citizen, when the first amendment to the constitution was adopted. It was the right for which our Pilgrim Fathers braved the winds and billows of the Atlantic and took up their lonely abode on the wild shores of Massachusetts. It was this liberty which Roger Williams and Anna Hutchinson advocated. This is the liberty for which

Christian manhood struggled during centuries but did not obtain until 1790. And this is the liberty which the efforts of the "good people," instead of protecting, are tending to destroy.

Some of the provisions of the "Blair Sunday Bill" are almost identical to the "Blue Laws of Connecticut," and who will dare to assert that they did not abridge the freedom of conscience? But there is no need of discussing this point; for the leaders of the Sunday law movement admit that the proposed law would abridge this freedom.

You next assert, as if to deny something we said, that "The question of Sabbath desecration is not a purely religious one." We do not say it is. But we did say, or our language plainly implied it, that the National Sabbath Legislation proposed is purely a religious question, and we assert it yet, since the proposed bill declares that the object is, "to secure to the people rest on Sunday, and to promote its observance as a day of religious worship."

Many of the leading reformers plainly admit that the legislation they are favoring in the form of the "Blair Bill" is based on purely religious principles.

Dr. Craft says, "If you take religion out of the day, you take the rest out of it." Joseph Cook says, "The experience of ages shows that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship."

Dr. Everets says, "The people who do not keep the Sabbath have no religion." Again he says, "He who does not keep the Sabbath does not worship God, and he who does not worship God, is lost." Thus we see that these reformers want the government to pass a purely religious bill to promote religious worship on Sunday. There is no denying this fact; for the reformers admit with their own lips that they are urging religious legislation for purely religious ends on purely religious principles.

"Nor would a Sunday law link Church and State any more than the law that just went into effect in regard to the rate of passenger fare unites the commonwealth of Michigan to the great railroad corporations."

Now friend "Fanaticus," don't you know that this, if nothing else in your article, is a startling exhibition of your ignorance upon this question? Don't you know that railroad corporations are virtually children of the State? They can not build their roads without a charter from the State—nay, they can not even begin business without the sanction of the State. And more than this, the constitution of the United States gives the government the right to regulate commerce between the several States. Is not that being linked to the State! True, the recent law did not unite them, for they have

been united ever since the first railroad company was organized in Michigan.

But how different is the relation of Church and State, as defined by the constitution. There is no relation. No arrangement of English words can possibly render a prohibition plainer or more emphatic. Young, in his Class Book, says, "The object of the first amendment was to prevent the National Government from abridging religious freedom in any way." Plainly, unless the constitution be amended, this government can not make National Sunday laws; but when it can and does, there will be union of Church and State. To deny this, "Fanaticus" is again to deny the doctrines of the "good people."

If this is not so, why do they ask for an amendment to the constitution in order to give the government right to legislate upon religious questions?

You ask, "Have we failed to learn that to join religion and government is one of the greatest calamities?" We can not say whether you have learned it or not; but if you have not, as your argument seems to indicate, then we shall have to say that you are dull in history.

What caused the Inquisition? Why has there been so much Christian blood shed in England, Scotland, and on the continent of Europe? Why did so many Christians suffer horrible punishments in New England? Now, don't say that all these things have simply been the result of church jealousy and sectarian hatred; for they were not. Listen to what a U. S. senate committee said upon this point. "Among all of the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the Law of God." We agree with you that "governments crumble with the decline of religious feeling among the people," but we say that your argument is absurd when you say that "religion should be fostered by law." Give us one instance where religion has been made stronger or better by being "fostered," as you are pleased to call it, by civil law. Such a thing has never been known. What you say of the Church of England proves nothing to your advantage and disproves nothing which we said. The churches of this country are as prosperous and their religion as healthy and spiritual as that of the Church of England. But the absurdity is the idea, which you present, of a fallible institution, founded by fallible and sinful men, fostering, by human law, an institution founded by an omniscient and omnipotent God. Why, sir, the idea is too silly to have come from the pen or brain of a '93. The Christian religion, in its very infancy, met and overcame far greater

obstacles than oppose it to day. Was it then "fostered by law"? Did it even ask or seek such aid and care?

We now come to a point in your argument which places you in a very curious position, and which again exhibits your crooked reasoning. You say, "Congress has a right to protect true religion," and, "Congress can not be prevented from defining religion." Of course, if it has the first right, it must of necessity have the second in order to exercise the first.

Admitting what you say to be true, which we certainly do not, what will you do, when, according to your figuring, in the March issue of THE ANCHOR, 1889, the Roman Catholics shall gain the ascendancy in this nation? Do you think that you and the rest of the reformers would be as jealous, in advocating the right of congress to define and protect true religion, if the Roman Catholics were in the majority in congress? Or suppose that the Advents were in the majority in congress, and were urging a bill to promote religious worship upon their Saturday? What would you do in that case? The moment you make religious questions subject to civil legislation you put them in the control of majorities, and, when you do that, you open the way for the strongest religion to come in, define, and control. Nor would any act of congress, as the reformers seem to think, settle, once for all, questions of religion. It seems strange that such an idea should ever present itself to the minds of thoughtful men. Consider, for but one moment, the number of unsettled religious questions, and the tenacity with which each individual clings to his peculiar religious belief, whether it be the question of keeping Saturday or Sunday, Infant Baptism, Immersion, or whatever it be. Think that men and women have faced death, in its many horrid forms, as invented by the religious majority; the whipping post; and the rack, rather than forsake the practice of what they conscientiously believed to be the teachings of the Bible. And remember that if this government be given the right to define religion, which only means the right to settle, by civil enactment, all open religious questions, it must and will settle them as the majority wills, and must of a necessity wrong the consciences of the minority. And since in a government controlled by majorities, the majorities from time to time change, and with a change of majority comes a change of principles, it must follow that the religious principles which congress shall "define" and "protect" must ever be changing. Desirable is it not? Think of religious political parties, the discussion of religious questions on the street, in the saloon, and on the stump during a political cam-

paign. Think of candidates being put in the field on religious issues. All of these things must follow the passage of the proposed Sunday law, and instead of fostering religion and making it a thing of reverence, it will become a thing of scorn and disgust.

"QUIZ."

(TO BE CONTINUED.)

The Student and His Institution.

Undoubtedly every well-minded student and alumnus of any institution of learning has a warm heart for his institution, and tries in word and deed, everywhere and always, to do whatever can be conducive and beneficial to its growth and welfare. The fact is, that the welfare of any institution lies to a great extent in the hands of the students. As a tree is known by its fruits, so people are inclined to judge an institution by its students and graduates.

From this it becomes evident that our smaller institutions, which have very often only one student who represents it in a whole community or settlement, are often misrepresented; since it is by no means true that every student is such as his institution would want him to be. By this we mean that his outward behavior and conduct is not such as it should be in order to represent the institution as a whole. Through such persons people are very often influenced, and form wrong ideas about the character of the institution.

Yet, though dangerous, this class of students is by no means the worst kind. There are far worse enemies, who, as far as their outward conduct is concerned, seem to be very gentlemanly, but who wilfully and hatefully seek to injure the institution. They are those, who, for some reason or other, generally, through their would-be smartness or wisdom, stand in an unfriendly relation to their fellow students. Instead of taking revenge on the students, (and this would not even be the right procedure) they go abroad and picture the institution (upon which they are, after all, so very dependent) in the darkest colors possible. The professors, who have nothing to do with the whole matter, as far as the difficulty with the students is concerned, are said to be partial. The course of studies they prescribe, their manner of teaching, and everything else is *no good*. Even the people of the place are unkind, unfriendly and unsocial.

It cannot but fail, that the friends and those on whom the institution depends for support not only, but also young people contemplating to study, will naturally turn a cold shoulder to the institu-

tion, unless differently informed from other sources.

Thus it becomes clear how much the welfare of an institution depends upon the relation students hold to each other. Great care should therefore be taken always to maintain a friendly feeling between the students. Caution should be used in correcting each other. Not everyone is fit to correct or reprove others. To some extent the character of a person must be known in order to deal with him successfully. Everyone should know that he has not yet reached the state of perfection, and gladly receive a friendly hint. Yet, every correction should also be made in a brotherly manner. It should also be remembered that the professors cannot but seek the best for the students, for what should induce them to do anything which would not tend to their welfare, as on it depends the welfare of the institution and consequently, to a great extent, their own reputation? Especially at a school like ours, a Christian institution, depending for its support on the Church, every student should make it a matter of great import to seek its welfare wherever he can. If there is some small illfeeling (which, indeed, should not at all exist,) between a few students, the blame should not be thrown upon the whole institution, faculty and all.

Let us regard the place, where an education is so liberally offered us, as our *Alma Mater*, in the truest sense of the word. Then, certainly, we cannot but do all in our power to advance its prosperity and welfare.

AMERICUS.

The Ethics of Quotation Marks.

Not long ago we came across an article with the above title. As it is a subject which students are especially concerned about, we take the liberty of giving short extracts from the article.

"In literary societies, amazed teachers sometimes hear their pupils reading as their own, essays which Emerson might have written, but would surely know how to pronounce, if he had written! I once listened to a very philosophical dissertation on Goethe's genius, whose author (?) constantly referred to Goethe as 'Goth.' In another instance I began seriously to doubt a pupil's authorship of a very excellent paper, when he read, in starting, the title: 'United States, Mineral Resources of!'"

"A scholar should be taught early that it requires more smartness to steal successfully—if it may be called success—any composition whatever, than to write the original article itself. . . . Your every common word betrays you, if you steal from

any better writer than yourself."

"Probably the most disheartening, sickening experience of a teacher's life is the discovery of cheating at examinations. The discovery is perfectly easy, to a teacher of any experience. You may have a whole volume on your boot, easily read when your legs are crossed; your cuffs may epitomize the entire work of the term; your scratch-paper may be interleaved with concisely tabulated information; you may get a chance to copy half the book in the teacher's absence from the room; your pocket may be full of crumpled but significant bits of paper; your neighbor's work may be in full sight and you may appropriate half of it; they need be on the lookout for none of these or a thousand other tricks.....

"It is often exceedingly difficult to know when it is best to deal openly with transgressors in this matter, and when a reform can be brought about by quieter methods. I once had a young girl in my class who persisted in the boldest cheating, again and again, until I sent her off into the college library to work out her papers by herself. Those papers were uniformly abominable, and never of passing grade! The same appeal, on the contrary, to a young man's honor, once brought a paper more audaciously and manifestly obtained by cheating than ever before. Many a scholar has chuckled over the thought that he has successfully deceived his teacher, while that teacher is praying earnestly for wisdom to make no false step but do what is best to bring him back to honesty and honor."

"Your conscience can never be too delicate for manliness on this subject. I like to hear a scholar when he translates a sentence as the editor translates it, laugh and say "Notes!" in a half-apologetic way. I like to see a scholar, when at the blackboard, turn his back, impolitely but honestly, on his class-mate and his class-mate's work..... I like to see scholars leave their books at home on examination day, and come without voluminous wrappings of shawl and overcoat. I like to see papers turned face down, when written, not face up, ready for neighborly exchange of information.... One cannot be too sensitive in avoiding the very appearance of what is dishonorable.

"Let us be ourselves. Any dishonest addition is a loss. Let us be willing to be held mediocre rather than be sinful. A "pony" will carry us straight to sorrow. A "key" will open the door to shame. Our interlineations here mean dark interlineations above. Let us be ourselves, and when we use what is not our own, let us never forget the quotation marks."

Eloquence.

"Man," somebody once said, "is born to rule." And this does, indeed, seem to be true. There is hardly a man, no matter how low in social and political life he may be, who does not assume to rule somebody or something. There is no one who would not much rather rule than be ruled.

To gratify this desire men have employed various means. But the most powerful and effectual means has ever been true eloquence. To that, men have been more willing to submit than to anything else. By that they will often consent to be ruled.

What, then, is eloquence, and whence has it that silent, unforced, yet most powerful influence? It is a beautiful and an appropriate expression that "He only can be truly eloquent, who speaks the language of the heart to the heart." It is not an art which can be learned, or an acquirement that may be obtained at a college or some school of education. No text books can be written on the subject. No doctor or professor can infuse it into a pupil.

It is a spontaneous growth—one implanted by nature, or born of some occasion or circumstance. Then it generally is the expression of deep, pent-up feeling or the utterance of indignation for a real or imaginary wrong.

When a people's rights are disregarded and trampled upon by a despotic tyranny, or endangered by an unwise government, or by some men or party of the state, then it is that eloquence becomes a power, against which the sword is of no avail. It then becomes an unconquerable, an irresistible power. The smith at his anvil, the farmer behind his plow, the mechanic in his workshop, the preacher in his pulpit, and the statesman in the legislative hall, yea, the children on the street, are all eloquent. It speaks in their gestures. It flashes from their eyes. It pours in burning, animated language from their lips.

There is nothing despots fear more. In fact, there is nothing that has given more death-blows to oppressions. It is the soul of all reforms. The origin and completion of all advancement. If not the origin, surely, it is one of the most effectual means by which reforms are brought about.

Not only such occasions, however, inspire man. (For true eloquence is nothing less than an inspiration.) The beauty, the grandeur and sublimity of nature; the singing of the birds; the cold and distant, yet beautiful and tremulous lustre of the stars, have called forth the strongest and most captivating outbursts of glowing eloquence.

The influence of it on the human mind is almost

wonderful. It acts like a charm. We cannot and often will not break the spell in which it holds us. We listen to it with rapture. And, if it is language coming straight from a large, generous heart, it cannot fail to better and strengthen us.

"PATRICK HENRY," '94.

COLLEGE NEWS.

"Seekawgo."

"Cat in the bag."

"Smoke Cigars."

"Elevated street railway."

The Freshmen began the new year with two new studies, Trigonometry and English Literature.

There seems to be need of a detective force to ascertain whether the missing books of the library are lost, strayed, or stolen.

The last word in the third line of the first verse of the poem which appeared in our Christmas number should be seers, not seas.

At last the students are beginning to realize that they have something in common with the professor. What is it? La Grippe.

The Campus in the vicinity of the President's house has been graded and otherwise improved. He will occupy the house in the spring.

The children of the Pine Creek Sunday-school were made happy with Christmas presents, procured through the kind efforts of Z. M. Zwemer.

During the week of prayer the meetings of the literary and religious societies were dispensed with. The students attended the meetings of the city churches.

The Eufsalian Orchestra will soon be prepared to meet the public. Already its distant rumblings are heard in the world beneath room 14, Van Vleck Hall.

A Boarding Club has been formed through the energy of Mr. Mills. It consists of about twenty students. This is an experiment in our college and if successful may be followed by others.

The old ANCHOR staff are feeling rather lone, some just now, at the thought that much of their usefulness is past. Keep courage, boys; the gathering in celebration of your good works is not past yet.

All students should take warning not to come into the too close proximity of those who have "La Grippe." Whatever feelings of interest or affection may centre around the afflicted one, it is not necessary for the party interested heroically to become sick also. Have all students borne this in mind sufficiently?

Our Greek Professor has rendered his room additionally attractive by decorating the walls with fine pictures of the Parthenon, Acropolis and other buildings and scenes of interest to the Grecian student. In addition to these he has also procured a few copies of famous manuscripts. We, as students, appreciate this, and hope that his good example may be followed by the other Professors.

Here and there we hear the query, "What has become of parties any way?" A new generation is gradually taking place of the old at college, a generation unskilled in the glorious deeds of their predecessors. To be sure, there are yet a few veterans left, but they are all in the senior class, and they, interested in family matters or other matters of life importance, are conscious, that their acts of social bravery and gallantry, their witty assaults, and their ammunition of questionable jokes, are well nigh at an end; now they all have peace, and while some have the care of nursing the wounds obtained in battle, others are in calm or ecstatic enjoyment of the booty they have carried off, and are at last undisturbed by the fear that they may yet lose the prize at the hands of some aspiring junior or sophomore.

PERSONALS.

G. Telder, Grand Rapids, has entered the "D" class.

B. J. Brethauer, Nebraska, has entered the Freshman class.

Prof. Boers, '78, spent the holidays with friends at Chicago.

J. Luxen, '92, now satisfies the inner man at Hotel de la Cook.

Kloosterman, Z. Veldhuis and Van Zanzen have left school for the present.

The late Peter P. Schoonmaker, who died on New-year's day at Brooklyn, N. Y., has in his will given to Hope College, the Academy at Orange City, and Rutgers College, each \$3,000.

Prof. Zutphen made a short visit to his home in New Jersey, during the vacation.

W. Beardslee, a son of Dr. Beardslee, was a visitor at chapel exercises on the 10th inst.

Henry Geerlings, '88, spent his holiday vacation among his many old friends in Holland.

A. Oosterhof, '92, has been confined to his room with diphtheria. He is recovering nicely.

H. V. S. Pecke, '87, has a very interesting article in the *Mission Field* on a school under difficulties.

I. Van Heulen, a former member of the present "A's", fills a clerkship at P. Steketee's, Grand Rapids.

Dr. Hulst, '83, was recently married to Miss Steketee at Grand Rapids. THE ANCHOR extends its congratulations.

Mr. Van Heulen, a former member of the class of '91, is now acting as insurance agent of live stock in Chilili, New Mexico.

M. Flipse, '90, and A. C. Gilmore, "A" class, have been absent from school for several days on account of the "Grippe."

J. Nykerk, '85, spent part of his vacation at Chicago, where he went to hear Patti sing. He will soon organize the college glee club.

W. Mills, '93, at present serves in the capacity of steward at the new boarding club. Huizenga, '93, 'tis said, looks after the hired girl.

Rev. W. Moerdyk, '66, has accepted the call extended to him from Muskegon, Michigan, and expects to assume his duties there about Jan. 15th.

Flipse, Menning, Rieverts, and Te Paske, kept a lonely watch over V. V. H. during vacation, all the other boys having left town for a merry time with friends.

Dr. Albert De Witt, of Grand Rapids, a former student of Hope College, a graduate from Ann Arbor University in '86, died of Pneumonia after a brief illness. He was a young man 28 years old, highly respected by all who knew him.

J. Lamar, '88, was recently made the recipient of a Webster's unabridged dictionary, a handsome token of regard from the Sunday School teachers of the 2nd Reformed Church at Grand Haven.

Rev. and Mrs. J. G. Fagg, '81, arrived in Amoy, Nov. 5th. They will remain there for a short time, and then proceed to Sio Khe, where they will reside during the absence of Mr. and Mrs. Van Dyck.

H. Harmeling, '88, and J. Van Westenbrugge, '88, who are now completing their theological studies at New Brunswick, spent their vacation among their many friends at Holland and Grand Rapids.

Prof. Doesburg was the first member of the college to be affected with influenza. He suffered a very severe attack, which prevented him from meeting his classes for some days. Rev. Van Pelt took charge of the classes in Dutch.

A COLLECTION FOR SOLOMON.—Dr. Mutchmore, the editor of the *Presbyterian*, has been making a journey around the world. He thus describes a form of persecution to which he was subjected: "There are some things in every life which are perplexing and inexplicable. In our tour, in nearly every church where we preached or worshipped which had a choir of some pretensions, it gave us the piece, "Consider the Lilies," and in song, bold and flighty, told us five or six times that Solomon was "not arrayed." For the first two or three times we did not consider the gravity of the matter, but finally became a little restive over Solomon's condition, when it was repeated and emphasized in moderate tones, in tenderness and in high-sounding tones, in trills, in shrieks, that "Solomon was not arrayed;" and what was more embarrassing, the singers sometimes looked and bowed to us, as if we were to blame for it. When we reached San Francisco, we thought, this will end this Solomon business. We supposed that it was a favorite in the East because he had his bringing up there; but, to our amazement, we heard it in three churches in the Occident as well as Orient, that "Solomon was not arrayed." In the East there was appropriateness in it, where nobody is much arrayed. But when we heard again in Saratoga, on different occasions, that "Solomon was not arrayed," from four to six times right along, and in a manner that could leave no doubt, and when significant movements of the head were made at us, we felt that it was time something should be done without fail. Let a collection be taken up for Solomon." —*The Christian Register*.

"If Berkeley says there is no matter,
It is not matter what Berkeley says."—*Byron*.

EDUCATIONAL

Normal Schools.

But one-tenth of the American teachers, it is said, have ever attended a normal school.

Each member of the Michigan Legislature may designate two students from his district to receive instruction at the Normal School free of tuition.

President Scott was present at the recent meeting of the Michigan State Teachers' Association, in Lansing, and read a paper on the "Scope of College Education."

Arrangements have been made for holding another Summer Class at Hope. Prof. J. W. Humphrey, principal of the Holland schools, will be conductor again.

In 1836, there were 55 school-districts in Michigan, and in 1888, 7,066 districts, 15,748 teachers who were paid \$3,059,632.85, and 629,922 children of school age.

Our State Normal School now has a twenty weeks course for graduates of Michigan colleges. A student completing the course is entitled to a Normal diploma and a life certificate.

Other Colleges.

The University of Pennsylvania will soon admit women.

The Senior Classes at Cornell and Harvard have each chosen a colored orator for class day.

Shakespeare's works are being translated into Chinese by the president of the Perkin University.

Prof. Alex. Winchell of the Michigan State University has been elected vice president of the American Geological Society.

The oldest university in America, it is said, is the University of Mexico, preceding Harvard by fifty years.

The advisability of reducing the college course from four to three years, is being considered by the faculty of Harvard.

At a recent performance in the New Haven opera house, as a number of students left their seats between acts, a good lady was heard to remark: "Ain't it too bad those young fellows have to go home and go to studying."—*Ex.*

A new Congregational College will be started at Benzonia, Mich.,—a sort of theological kindergarten.

It is said that Connecticut has more students in proportion to its population than any state in the Union—it having one to every 549 of its inhabitants.

A Visit to the Heidelberg Schools.

BY ARTHUR ROWNTREE, B. A.

The first class I attended in a gymnasium was a Greek class, and I spent six hours there. About forty boys, fifteen years old, who had been learning Greek a few months, formed the class. There was a gangway at each side of the boys, up and down which the master walked almost the whole time, pouncing on the boy who was to answer his question, and keeping the boys very lively. I pass over his exclamations—"um Gottes willen!" three times in one hour; "ach du lieber Gott!" another time; "Gott sei Dank!" when at last he wormed the right answer out of a boy; and the quiet remark he addressed one day to a sleepy boy, who had given an entirely irrelevant answer, "gute Nacht Spitzer, schlafe du süß weiter"—these I pass over, and come to his very successful method of questioning. I have never seen teachers who so systematically teach by questioning as most of these masters do. Almost everything was drawn out of the boys by well-directed questions, that seemed exactly the right ones, and came like a running fire one after another during the whole of each hour. The boys were never taken in order, but the master asked at hap-hazard for the principal parts of a verb, or whatever it might be. He used no book, he knew or asked what the verbs were that had been learned, thus gave a very excellent impression of consciousness of power and knowledge of his subject.

In the two German classes I attended, where perhaps reading formed the backbone of the lesson, I was struck by the readiness and ease shown by the boys as they walked to the platform (it is more correct to say "eagerly ran") to tell an historical story, or recite a piece of poetry that had been learned voluntarily. There was none of that false modesty that our boys show when they stand up and something is expected of them. It was in one of these classes that a piece was read referring to the Franco-German War of 1870-71. The subject was rife for questions. Fathers of the boys had gone through the campaign, and even the little boys were well up in its details. One who did not know in which regiment his father had served, was told he ought to be ashamed of himself, must find

it out and tell the master first thing next day. Another informed us that Napoleon had come to England after the war only to be banished by the English to St. Helena!

Another time I heard a history lesson given. The master questioned on the lesson set (again he used no book), and kept marks of the answers given. His new lesson, instead of taking the form of a lecture, took the form of questions, except when he used a short extract on the period treated of. The boys learn their history lessons from books. In the two lower classes legends (Sagen) are taught. My own ignorance of them makes me think that they are neglected in our schools, although they must be excellent for the training of the imagination, and necessary for the right understanding of a nation's history—necessary, whether they be true or no, for the people believed them, and they went to form their character.

In American Educator.

Zachariah Noodle's Correspondents.

Born in a cabin among Illinois corn fields; reared among Chicago packing-house scenes; experienced in the ways and byways of trampdom; twice the possessor and loser of a fortune; today the happy monarch of a two-acre farm,—surely the many friends of Zachariah Noodle show their wisdom in coming to a man of such varied experiences for advice. And, indeed, he told us that the plow would grow rusty should he pay heed to all the calls on his wisdom. For the benefit of an afflicted humanity, Zachariah has kindly consented to use THE ANCHOR as the organ of his oracle, and will therefore occasionally present his views of life, or answer any of the questions which bother the modern world. Herewith we leave him to speak for himself.

I am thankful for the opportunity to express my opinions, an answer my correspondents. I have been knocked about the world considerable; therefore my experience is great. Such a man as I is like a free trade cow—all the other fellows come to milk her, (him, I mean) for the richness of his wisdom. This is all the difference: the free-trade cow runs dry, but the man of experience don't, for the fruit of knowledge picked in one generation don't spile by saving it for the next one.

Now I have to be quick and answer my correspondents. The first is from "Innocent." No, my boy, Holland don't want the World's Fair of '92; 'cos if we'd get her, Chicago might send the Clan-na-Gael to raze the war dance.

"Mr. Gerschmuck:" No, the holy pope didn't propose to Vassar College. Secondly, he's the feller as is the general-in-chief of the doxology works of the universe. He's one of them cute ones as never makes er mistake, and never pulls on the wrong boot, or the wrong man out of purgatory. Yes, he's quite a ranchman: he's got any number of bulls, trained as blood-hounds, to assist in goring the Public Opinion or the Freedom of Thought, or Press Liberty. Fourthly: No, taint right for the United States to trust in him. He may draw in the bait at any time, or things may turn so as to land us all in Popedom. That reminds me of er story I read t' other day. A feller went down to Africa for a cargo of slaves. Real cute he was. Took a big parachute into the nigger's country, for a present to their king. That tickled his majesty like a trump, an he right erbout an called all his people together for a feast. Mighty big parachute that was. They all crawled under it, and there feasted on a sticky kind er food, called chaw-chaw. Queer stuff, that: so tough that it was stretched around among the whole company. Well, sir, all of er sudden one o' them African whirlwinds struck the parachute, boosted her up one hundred feet, an then away she went up north, but not alone. Somehow the chaw-chaw was fastened to it, an as every one o' them niggers was also wrapped in its fond embrace, the result was that the parachute, with half a mile of chaw-chaw an niggers streaming behind like the tail of er kommit, sped on its blithesome way. On they went, an then landed in Khartoum, an the poor niggers was slaves. I tell this here sad story to warn people not to be deceived by bait—it may be awful sticky.

"Admirer." The poem you refer to is this 'n, an is entitled, "The Last Chestnut."

All ye fathers, old or young,
Who life in earnest have begun,
Drop a nickel in the slot
And get a Holland corner lot.

And ye students yet blithe and gay,
If give advice to you I may,
You'll change the heart of her so fickle
If in the slot you'll drop a nickel.

There is one more correspondent, an then I have to stop.

"Constant reader." I haint enough acquainted with yer college to give much advice. Anyhow, I don't know why the professors may come in late to chapel exercises. I know learned men have their rights, but I'd rather not say why they may come in late—too deep for me: might ask Cleveland.

Now I have to feed the boss.

BUSINESS LOCALS.

Be sure to try the new Barber, J. Conkright.

Those desiring to buy the best and the cheapest should call on Van Duren Bros. They have on hand a large stock of Boots, Shoes, Etc. Call on him even if you don't intend to buy. You will find them to be pleasant and accommodating gentlemen.

Go to Notier & Verschure if you desire everything fresh and new in the Grocery line. Boarding clubs can obtain their necessities cheaper here than elsewhere.

When you want to buy Cigars, Pipes, Tobaccos, Canes, etc., call on A. Woltman. He knows what you want and will sell you the best.

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